

# A TO Z INDIA

English & Tamil Monthly Magazine

Volume 05 • Issue 09


April 2022

Price Rs 65/-



05

Victoria Memorial,  
Kolkata, West Bengal, India

 Srivatsa



Indian Culture ● Indian Art ● Indian Lifestyle ● Indian Religion

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e.mail id: [editor.indira@gmail.com](mailto:editor.indira@gmail.com)**

A watercolor illustration of an elephant standing on a path. On its back is a howdah carrying three people: a man in a yellow shirt and blue hat, a woman in a pink sari, and a man in a blue shirt. A large, colorful umbrella with pink, orange, and yellow fringes is held over them. The elephant is decorated with a red and yellow cloth. The background shows a green landscape with a red car visible on the left.

# **A T O Z I N D I A**

**ENGLISH & TAMIL  
MONTHLY MAGAZINE**





04

**FROM THE EDITOR'S DESK: EARTH DAY - EARTH DAY IN 2022 - DATE, SIGNIFICANCE, FUN FACTS, ACTIVITY IDEAS AND QUOTES**

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05

**INCREDIBLE INDIA: VICTORIA MEMORIAL, KOLKATA, WEST BENGAL, INDIA**

The Victoria Memorial, one of the top historical places in Kolkata, is the brainchild of Lord Curzon, a Viceroy of India.

**A TO Z INDIA: Editorial Address**

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### **FROM THE EDITOR**

**A TO Z INDIA** magazine covers the Indian through his art, culture, lifestyle, religion, etc. This magazine gives an insight into the life of Indians from an angle uncovered by others. Turn to find out what it is about and to immerse yourself into an entirely different culture.

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## **From the Editor's Desk: Earth Day**

### **Earth Day in 2022 -**

#### **Date, significance, fun facts, activity ideas and quotes**

Earth Day is widely recognized and celebrated every year on April 22, as the largest secular observance in the world, marked by more than a billion people every year as a day of action to change human behavior and provoke policy changes.



The first Earth Day in 1970 launched a wave of action, including the passage of landmark environmental laws in the United States. The Clean Air, Clean Water, and Endangered Species Acts were created in response to the first Earth Day in 1970, as well as the creation of the Environmental Protection Agency (EPA). Many countries soon adopted similar laws. Earth Day continues to hold major international significance. In 2016, the United Nations chose Earth Day as the day when the historic Paris Agreement on climate change was signed into force.

### **Significance of Earth Day -**

Earth Day is marked on April 22 since 1970. The day is commemorated every year to highlight environmental issues like loss of biodiversity, increasing pollution among others. Exceeding all expectations, 20 million Americans participated in the first Earth Day observance in 1970. Celebrations effectively stopped traffic in New York City when 20,000 people packed Union Square to see Hollywood actor Paul Newman and hear a speech by New York City Mayor John Lindsay, who arrived on an electric bus. Today, Earth Day is the largest secular holiday in the world, with more than 500 million people taking part in 174 countries around the world.

### **Activities to celebrate Earth Day -**

Earth Day is celebrated by planting trees, picking up roadside trash, conducting various programs to motivate people to adopt ways for sustainable living. In order to spread awareness among children, programs at school, institutional levels are conducted on this day.

### **Famous quotes on Earth day-**

The earth has music for those who listen- William Shakespeare

The Earth is what we all have in common -Wendell Berry

Happy Reading and All Smiles. 😊

*Indira Srivatsa*

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## Incredible India:

### Victoria Memorial, Kolkata, West Bengal, India



The Victoria Memorial, one of the top historical places in Kolkata, is the brainchild of Lord Curzon, a Viceroy of India. When Queen Victoria, who was the Empress of British India, died in January 1901, Curzon suggested building a grand memorial to honor her. He proposed the memorial to be a stately edifice with a museum where visitors get a glimpse of the marvels of the past. The foundation for the memorial was laid on 4 January 1906 by the Prince of Wales, who later became King George V. The building was formally inaugurated and opened for public visits in 1921. Later, additions were made to the memorial after India gained independence.



The Victoria Memorial features Indo-Saracenic revivalist architectural style which displays a blend of Mughal and British elements along with Egyptian, Islamic, Venetian, and Deccani elements. Made of white Markana marble, the edifice has dimensions of 103 meters by 69 meters and reaches up to a height of 56 meters. In terms of design, Victoria Memorial draws inspiration from the Taj Mahal. It has a main central dome, four smaller domes, high portals, domed chaatris of octagonal shape, domed towers at the corners, and terrace. The Angel of Victory, a 16-feet tall figure, stands on top of the central dome. You can find several allegorical sculptures surrounding the central dome, including Charity, Justice, Art, and Architecture. The North Porch has allegorical sculptures of Prudence, Motherhood, and Learning.



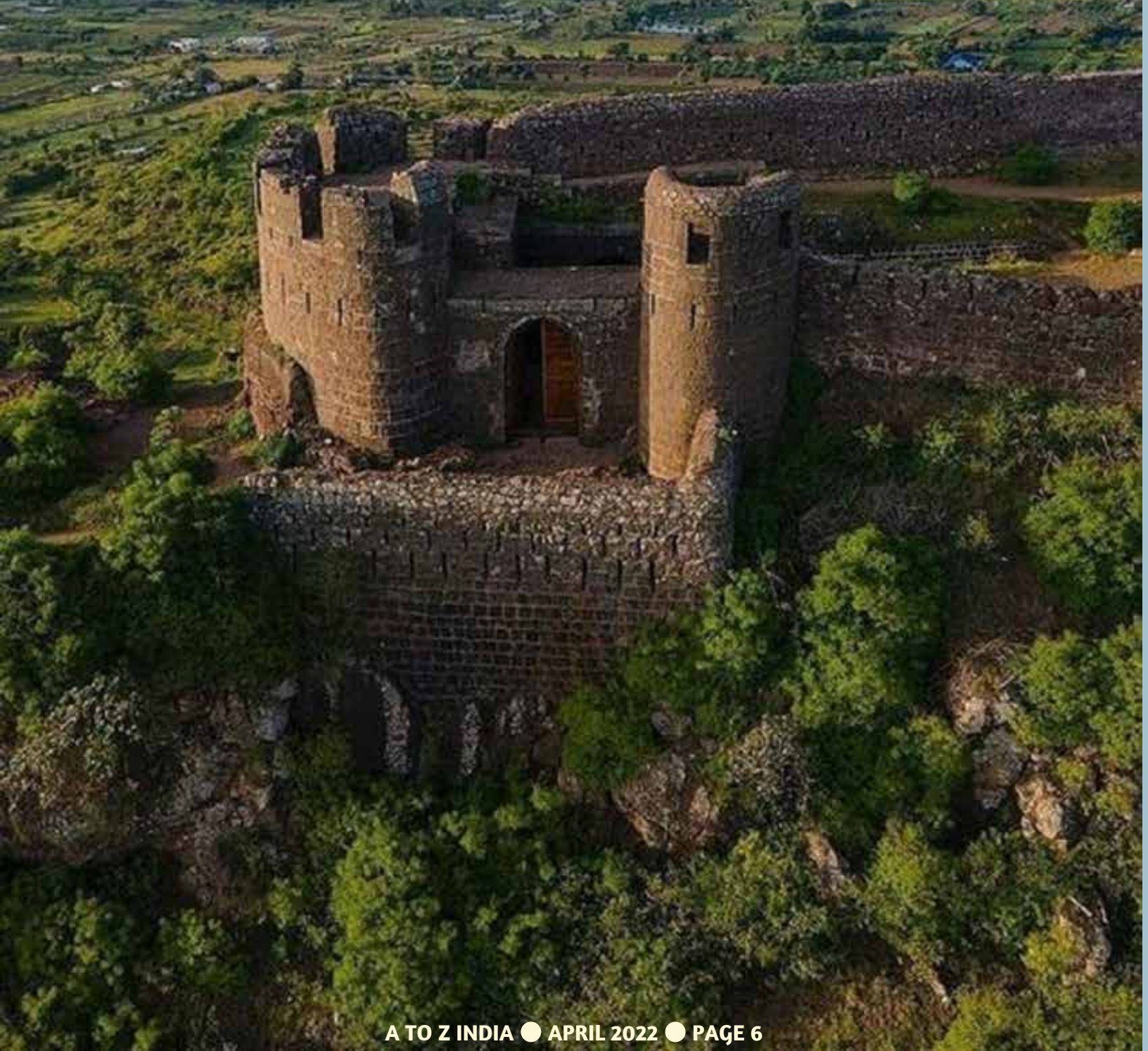


## Malhargad Fort



Kokila

Malhargad Fort trek is a hill fort located in the range of Bhuleshwar of Pune district of Maharashtra, India. The last fort built in the state of Maharashtra was Malhargad. Have you visited this place?





இந்துமதம்:

# சிவலிங்கம் பிரதிஷ்டை பலன்

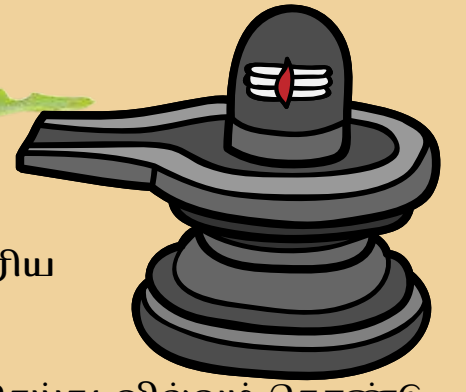
ஸ்ரீதர்

கோவிலில் சிவலிங்கம் பிரதிஷ்டை செய்வதென்பது மிகப்பெரிய புண்ணிய செயலாகும்.

ஒருவர் தம் வாழ்நாளில் ஒருமுறை சிவலிங்கம் பிரதிஷ்டை செய்து வில்வம் கொண்டு பூஜித்து வந்தால் அவரும் அவருடைய சந்ததியினரும் ஏழேழு தலைமுறைக்கும் எம்பெருமானால் பாதுகாக்கப்படுவார்கள். இது சத்தியம்.

பிரதோஷம் போன்ற முக்கியமான தினங்களில் ஆலயம் செல்லும்போது வில்வத்தினால் மாலைகட்டி இறைவனுக்கும் நந்திக்கும் சாற்றுங்கள் இது மிகுந்த புண்ணியத்தையும் நல்வாழ்வும் நமக்கு கிடைக்கும்.

ஓம் நமசிவாய!!!





Hinduism:

## Ramana Hridayam



Bhagavan warned me several times about the dangers of being attached to the I-am-the-doer idea. On one of these occasions, he told me a story about King Vallalan, a Saivite king of Tiruvannamalai whose devotion to Siva is extolled in a Tamil work called Arunachala Puranam. This king was responsible for building one of the large gopurams [towers] in the main temple in Tiruvannamalai. After he had completed this gopuram he had a strong feeling, 'I have built this great gopuram.'

On major festival days Arunachaleswara, the temple deity, is taken out of the temple and paraded through town. According to one local legend, on one such ten-day festival, Arunachaleswara refused to pass through the passage under King Vallalan's new gopuram because the king had too much pride in his achievement.

For nine successive days, Arunachaleswara chose a different route to leave the temple. On the tenth and last day, the king realized his mistake and became more humble. He broke down and cried before the God and begged him to use this gopuram for just one day. Arunachaleswara saw that the king's pride had abated and granted his request.



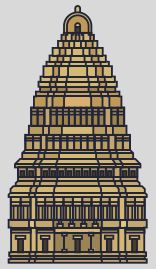


## Stunning Gopurams of Srirangam:



The First and Foremost among the 108 Divya Desams dedicated to Sri Vishnu, the Sri Ranganatha swamy Temple complex is not just a temple, but a temple-town!. The temple is unique with its planning/architectural typology, “Sapta-Prakaram” formation with Sapta (seven) concentric rectangular enclosures or prakarams.

The inner 4 enclosures define the religious zone. The temple’s outer 3 enclosures contain business establishments of the town and houses. The size (950 metre by 816 metre along its perimeter) and scale of the complex (spread over 156 acres) are unprecedented, make it the largest functioning temple complex in the world (Angkor Wat is bigger, but non-functioning). Gopurams symbolize sacred mountains, the habitations of gods. The Temple Complex has 21 very vividly coloured and artistically sculpted Gopurams (consecrated gateways with towers) which are feast to the eyes.



### Rajagopuram:

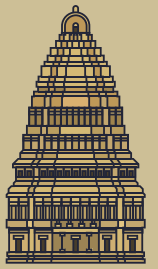
The 236 feet Rajagopuram standing atop the main entrance rises from the base area of around 5720 sqft and moving up in 11 progressively smaller tiers and finally reaches a height of 236 feet. The structure of the Rajagopuram remained at the base (“kalkaram”, 17 metres high) for over 400 years.





## Ancient Hindu Architecture:

### Stunning Gopurams of Srirangam:



Originally started during the period of Achutha Raya of Vijayanagara, after his death, the construction was given up and apparently not resumed due to political crisis. The new construction commenced in May 1979 and was completed in March 1987.

#### Vellai Gopuram:

The Vellai gopuram (white tower), is the second tallest gopuram and is located on the east side of the fourth enclosure with a height of 44m. The word Vellai means white in Tamil, but it also represents the name (Vellayamma) of a Devadasi who seduced an Islamic chieftain who was looting this temple, took him to the top of this Gopuram, pushed him off and killed him. In remembrance of her sacrifice, the Gopuram was named after her.

The Ranga Vimana over the sanctum is shaped in the form of an OM symbol and is plated with gold.

Ranga Ranga Gopuram the most colourful one with its stunning stucco works is the most preferred entry gate by pilgrims.

#### Period:

Tamil literary evidences prove the origin of the temple in 1st century CE during the "Tamil Sangam period" (3rd Century BCE – 45th Century CE). However, as it stands today, the temple represents an accretion of building activity over centuries, by several royal dynasties (from Cholas, Pandyas, Hoysalas and Vijayanagara - all captivated by the spirituality, beauty and serenity of the place) who made rich contributions and adored the Temple. The temple was completely ransacked and plundered by Sultanates in the early 1300s and later restored to its present form by the Vijayanagara rulers in the 15-16th century.



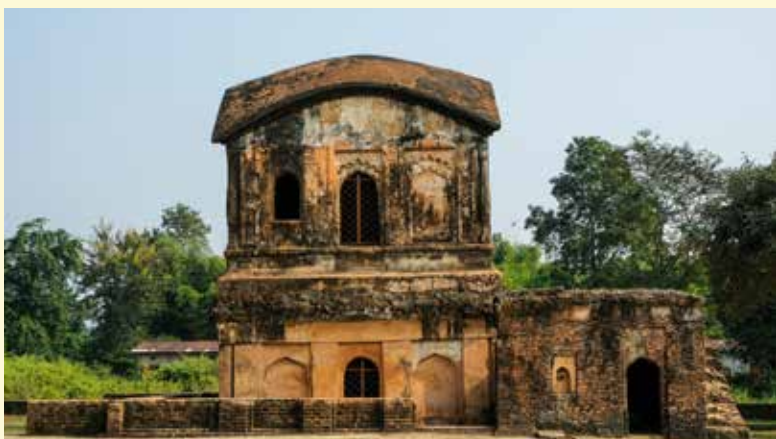


Incredible India:

**Awesome Assam**



What is Assam about... Well well what it's not about? Hills, rivers, wetlands, sunsets, wildlife, soulful Bihu dance, Majuli, Kamakhya, tea gardens, ethnic foods, adventures, and what not. Feel once through this amazingly curated photo album of Awesome Assam and share with your loved ones.







Parliament is central to the functioning of Government. The countries across the world have developed parliamentary institutions in a manner best suited to native needs. Despite the social, cultural and linguistic diversities, there is one common point that Parliaments of various countries represent people and serve their needs, hopes and aspirations; Parliaments provide a forum to the representatives of the people to freely express their views and scrutinize governmental activities. It is at this forum only that the matters of national and international importance are discussed at length and shaped into various laws, policies and programmes of governance.

The institution of Parliament is a living entity. It has to attune itself to the emerging needs and ever changing scenario at national and international levels. Today, globalization has established the significance of interdependence and inter-connectedness far more than at any time in human history. Fuelled by economic liberalization and rapid technological advancement, especially the phenomenal growth of Information and Communication Technologies (ICTs), the web of transnational contacts has grown immensely over the years. The world has transformed into a global village in terms of trade, flow of capital, goods, services, labour and technologies, and circulation of information and knowledge through the information superhighway– the Internet. So much so, the whole of international community entered into a commitment in September 2000, to work together towards building a safer, prosperous and equitable world by meeting time-bound and measurable Millennium Development Goals (MDGs). Ranging from eradicating poverty and hunger to achieving universal primary education to gender equality and empowerment of women to child and maternal health to combating HIV/AIDs, Malaria and other diseases to ensuring environmental sustainability, the MDGs have established the inevitability of global partnership in addition to national resources. Global partnership becomes all the more essential in view of the issues that transcend





## Parliamentary Democracy and Globalisation



Salil Saroj

national boundaries such as the recent financial and economic crisis, peace and security, terrorism, human trafficking, climate change, cyber crimes and safety, trade and commerce, food and energy security, migration and transfer of population, etc.

Globalization has brought in significant changes in the hopes and aspirations of the people, their level of awareness, capacity to shape their lives and assert their rights. Parliaments are required to safeguard the interests of the people in the wake of new parameters and challenges of development. People expect their Parliaments to work for ensuring them better health, education, home, employment, basic amenities, climate, etc., and, above all, peace and security of life. In the multi-polar world, Parliaments are also expected to facilitate the growth of their nations' economies in tune with global standards. Besides, Parliaments also have a greater role for ensuring their nations a better place in the new world order. And as the parliamentarians are in a unique position to influence the Governments and mould public opinion in their respective countries, they have a special duty to perform in reducing regional and international tensions too, and to strive for peace and prosperity everywhere. In this connection, it is crucial to reinforce the role of Parliaments and their members as intermediaries between international processes and the peoples across the world so as to make decision-making at international fora more inclusive and representative.

The increased blurring of boundaries between national and foreign affairs have made it imperative that Parliaments and the parliamentarians consider issues before them with a global mindset. This has led to an exceptional increase in the activities of democratic institutions. The increasing complexity and globalization of developments require Parliaments and their members, more than ever before, to play their role in enabling citizens and society as a whole to understand and cope with the interconnections between globalization and their daily lives, and to transform their concerns into national and international policies. Actions to honour the commitments assumed in international and regional forums demand involvement of Parliaments as many issues addressed by Parliaments have an international dimension or have their origin in international developments or international structures.

The problems that are faced by one Parliament today may confront another tomorrow. Under these circumstances, it has become inevitable to strengthen political processes and links between peoples' representatives across the countries. Here comes the need for regular contacts and effective links among Parliaments of the world on bilateral and multilateral basis. In this backdrop, parliamentary diplomacy has gained popularity across the globe with dialogue, discussion, deliberation and conciliation of mutual interests among Parliaments as fundamentals.

Today, multilateral cooperation has added a new dimension to international relations with different working methods and new participants. International relations are no longer confined to traditional diplomacy, which was the domain of the Executive (Government) only. Over the years, Open or Conference diplomacy is being given preference over traditional diplomacy. As the significance of international parliamentary contacts is growing with time, Parliaments across the world are becoming increasingly active participants in international relations. That being so, Parliamentary diplomacy has emerged as one of the successful





## Parliamentary Democracy and Globalisation



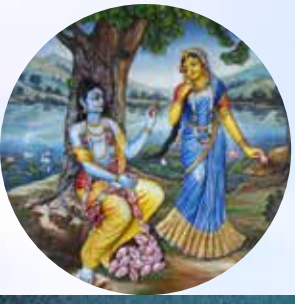
variants of Open or Conference diplomacy. The growing relevance of Parliamentary co-operation and diplomacy has led to the creation of international as well as regional organizations where under the parliamentarians from across the globe and regions could meet and discuss matters of common concern with solutions. As a result of all these, today parliamentary diplomacy has become an institutionalized device available to the members of Parliament. In addition to bilateral and multilateral contacts such as parliamentary visits, seminars and workshops, etc., organizations like Inter-Parliamentary Union (IPU) and the Commonwealth Parliamentary Association (CPA) are playing an important role in bringing parliamentarians together with a view to promoting social, economic and political development collectively within the framework of international cooperation. The Inter-Parliamentary Union (IPU) as the international organization of Parliaments of sovereign States is the oldest multilateral political organization created in 1889. The IPU has transformed itself from an association of individual parliamentarians into the international organization of the Parliaments of sovereign States. The Group has also been accorded the Permanent Observer status to the United Nations. Promoting the concepts of peace and international arbitration, the IPU provided the origins for today's form of institutionalized multilateral co-operation and advocated the establishment of institutions such as the Permanent Court of Arbitration in The Hague. It is a centre for dialogue and parliamentary diplomacy which brings together legislators from 159 member Parliaments representing various political systems.

The growing relevance of Parliamentary co-operation and diplomacy has led to the creation of international as well as regional organizations where under the parliamentarians from across the globe and regions could meet and discuss matters of common concern with solutions. As a result of all these, today parliamentary diplomacy has become an institutionalized device available to the members of Parliament. In addition to bilateral and multilateral contacts such as parliamentary visits, seminars and workshops, etc., organizations like Inter-Parliamentary Union (IPU) and the Commonwealth Parliamentary Association (CPA) are playing an important role in bringing parliamentarians together with a view to promoting social, economic and political development collectively within the framework of international cooperation.

In the ultimate analysis, Parliamentary Diplomacy facilitates Parliaments to perform their functions of law-making and overseeing the executive with a global perspective. Further, international affairs and global issues would also not be sufficiently representative of the ground political, economic and social realities if they are devoid of the contribution of lawmakers. In that sense, Parliaments across the world have a crucial role to perform in the age of globalization, not only because of the present time when global issues have considerable impact on our lives, but also because they represent all the societal forces in their respective countries.

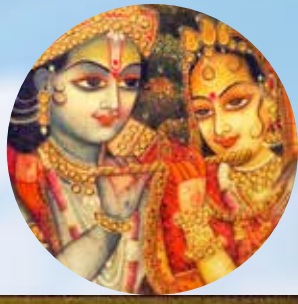
It is worth recalling the IPU Resolution at the 97th Inter-Parliamentary Assembly in April 1997, which appealed to all Parliaments the world over to intensify parliamentary diplomacy in order to contribute to international and regional security and stability based on the universal principles of non-interference, equal status, territorial integrity, independence of all States and respect for human rights, as set out in the UN Charter.





ஆன்மீகம்:  
உபதேசங்கள்

தமிழினியன்



எல்லாத் தர்மங்களையும்  
விட்டு என்னையே சரணமாகப்  
பற்று. நான் உன்னை எல்லா  
பாவங்களிலிருந்தும்  
விடுவிக்கிறேன்.  
- ஸ்ரீ கிருஷ்ணன்...



என் பக்தனை, அவன் கடைச்  
காலத்தில் நினைவு அற்று  
இருக்கும் போது, நான் நினைவில்  
கொள்கிறேன். உயர்ந்த பதவிக்கு  
அழைத்துச் செல்கிறேன்.  
- ஸ்ரீ லக்ஷ்மி வராஹன்...

‘நான் உனக்கு அடிமை’ என்று  
ஓரே தடவை சரண் அடைந்தால்  
அவர்களை அனைத்து  
ஆபத்துக்களிலிருந்தும்  
காக்கிறேன். இது என் வ்ரதம்.  
ஸ்ரீராமன் வசனம்...





Sarpamitra Vanita Borade:

## Recipient of President's (Nari Sanman) Award Women's Honor

 [Kiran Shivahar Dongardive](#)

Small and innocent students are sitting in the school premises. In front of them a lady is holding a snake in her hand with her entire family including her husband and two year old children giving information about the snake. The students are engrossed. Many emotions like surprise and fear are playing in the minds of people who see people holding snakes in their hands. Many misconceptions about snakes are disappearing from the mind. The fear of snakes is disappearing. The villagers have crowded the event.

Vanita Borade, a snake-friendly woman, pulls out a very venomous species of snake. They make sure that the snake does not attack. Because even though she catches snakes, she does not remove the venomous teeth of the snake and harm the snake like the people of Garudi. Suddenly a very enthusiastic young man comes out of the village. If a woman handles a snake so easily, why can't I? Such an ego is in his mind. He picks up the venomous snake and throws it around his neck. He shouts loudly that "I am the incarnation of Lord Shiva". Everyone's cable flies. The snake is poisonous. What if I bite this head? What if he fell on the body of a child or a villager without biting the head? One or two thousand doubts ... what to do? Vanita Borade pulls the snake from his hand, the angry snake takes a bite on her hand. The skin cracks and the teeth fall out (of the body) and Vanita Borade gets a dry bite, she reads. Her husband D. Bhaskar gives them mental support and in front of the people they join hands with the couple. "We will no longer carry venomous snakes in any event". This story, which seems impossible and dreamy, but is very true. In Mehkar this snake-friendly family is living up today.

Vanita Borade was born in a hilly village in Naigaon. From an early age, she was fond of catching snakes. Their routine is to catch snakes, monitor them, report them to an event and release the snakes to a safe place in the forest within two days before a forest officer. Garudi girls catch snakes since childhood but it is not a classical method. They also pull out snake teeth. Therefore, it becomes a means of subsistence for snakes. Garudi keeps the snake hungry. Many snakes die of starvation. The snake is completely carnivorous but Garudi feeds it milk from the hands of devotees. Two to three days after Nagpanchami, there are examples of milk-drinking snakes dying of diarrhea. So it has to be said that neither Garudi nor his daughters are friends of the snake. Vanita Borade and her serpent-loving husband D. Bhaskar catches the snake, why? We may have such a question. The reason for this is that if a snake goes out in a human settlement, in a house, at a door, anywhere, four or five people attack the snake with sticks in their hands. Sometimes a snake attacks a man. This snake can bite a man or a man cannot sit still without killing a snake. So a creature, of course, is going to be a human or a snake. In such a case, the task of catching the snake properly and releasing it in a safe place is to save the life of a person, says Vanita Borade.

They keep the snakes two days to study the snake, to learn its habits. In the meantime, the snake's prey is kept alive (live rat, sail, lizard) in front of the snake. They take care that snakes do not go hungry. In the meantime, if someone calls for eradication of superstition or other awakening in schools and colleges, they take away the caught snake. Holding live snakes in their hands, they create people's concentration and mentality. Bhaskar in his charming style gives anonymous information about his species of snake to the group. Vanita Borade's goal is to eradicate the ignorance about snakes and to give protection to snakes. For this reason, in Nashik, he set up the Snake and Reptiles Protection Institute, which provides scientific



Sarpamitra Vanita Borade:

**Recipient of President's (Nari Sanman) Award Women's Honor**

 [Kiran Shivahar Dongardive](#)

information about the snake friends in the district. Vanita Borade was the vice president of the organization for eight years. Of the nearly per species found in Maharashtra, 40 species are non-toxic and four species are Ghonas, Furse, Nag, Manyar are highly toxic and others are semi-toxic. Killing snakes is upsetting the balance of the food chain, the environment.

Therefore, Vanita Borade always appeals not to kill the snake which is considered to be a farmer friend. In the Andhashraddha Nirmulan Samiti, she has presented lectures from the platform of Narendra Dabholkar to eradicate ignorance and superstition about snakes. Maneka Gandhi's P.F.A. She has also worked for People for Animals. Vanita Borade's personality proves that she is an adventurer and not just a child. Of course, her husband D. Bhaskar constantly follows her to develop her personality, to give her mental and financial support. He is also a role model. Vanita Borade gave water to a sick python at Kumbh Mela in Nashik, took care of it for a year and released it at Animal Husbandry Center (Uttarayan) Onfaraj (Animal Orphanage) in Pune. In many small and big villages in Mehkar taluka, they have caught snakes alive and given life to the snakes.

The couple would catch the snakes night after night and then release them to a safe place without any delay. To date, they have left thousands of snakes alive. Awakened by her awakening, the people of Mehkar area are giving life to the snake. Seeing them, the four-year-old boy also takes the snake in his hand. I couldn't believe it but I had to believe it. Greetings to this zealous serpent friend and her husband who can do something different for the protection of animals and protection of the environment! The importance of her work is evident in the fact that she received the Nari Sanman Award from President Ramnath Kovind on the occasion of International Women's Day on March 8, 2022, in recognition of her work for protection and protection of environment.

(Manas: Vachaleli Bhetleli - Articles in Kiran Shivhar Dongardive's book)

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ஆன்மீகம்:

## பெருமாள் திருவடிகளே சரணம்

தமிழினியன்



பெருமாளை தரிசிக்கும் போது முதலில் பாதத்தைத் தான் பார்க்க வேண்டுமா?

மகாபாரதத்தில் போர் நடக்கும் முன்பு கிருஷ்ணரிடம் போரில் உதவி கேட்டு முதலில் வந்த துரியோதனன், தூக்கத்தில் இருந்த கிருஷ்ணரின் தலையருகில் அமர்ந்தான். ஆனால் அடுத்து வந்த அர்ஜுனனோ பாதத்தின் அருகில் அமர்ந்திருந்தான். கிருஷ்ணர் கண் திறந்ததும் முதலில் அவருடைய அருள் பார்வை அர்ஜுனன் மீது விழுந்தது. அப்போதே பாண்டவர்களின் வெற்றி உறுதியாகி விட்டது. அர்ஜுனனுக்கு வெற்றி கிடைத்தது போல, பெருமானின் பாத தரிசனம் எல்லாருக்கும் வெற்றி தரும் என்பதால் தான் பெருமாளை முதலில் பாதத்தை பார்த்து தரிசனம் செய்ய வேண்டும். ஆம் பெருமானின் பாத தரிசனம் வாழ்வில் ஏற்றத்தையும், வெற்றியையும், சுபீட்சத்தையும், அனைத்தையும் தரவல்லது.

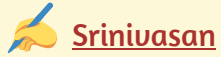
ஓம் நமோ நாராயணாய!





## The Master of Kashi:

### Salutations to the Lord Vishwanatha



Salutations to the Lord Vishwanatha, the Master of Kashi, who is like a lion to the elephants i.e. people intoxicated by sinful acts, is like the eagle to the serpents i.e. the demon-chiefs, and is like the forest fire to the forests of old age, grief and death.

Salutations to the Lord Vishwanatha, the Master of Kashi, the One without the second, who has many auspicious qualities, who is at the same time attributeless, who has emerged from the very source of bliss, who is one with the serpents, who transcends all the attributes being the very embodiment of the Atma (the Supreme Principle).

Salutations to the Lord Vishwanatha, the Master of Kashi, by giving up all desires, criticism of others and involvement in any sinful acts and by

steadying the mind in communion with the supreme Lord residing in the lotus of the heart.

Salutations to the Lord Vishwanatha, the Master of Kashi, who is totally devoid of any lacunae like passion and is very affectionate to His people, who is the abode of detachment and peace, and is the support of Girija, and who shines with courage and sweetness, and is completely at peace with Himself inspite of the poison in His throat.

Hara Hara Mahadev Shambhu Kashi Vishwanath Gange !





***Incredible India:  
Images of  
India  
through  
Paintwork***





***Incredible India:  
Images of  
India  
through  
Paintwork***





ஐதகா கதைகள்:

## பாருண்டாவும் பழமும்

ஆதித்தியன்

மிக நீண்ட காலத்திற்கு முன்பு, பாருண்டா என்ற விசித்திரமான பறவை இருந்தது. அதற்கு இரண்டு தலைகளும், ஒரு உடலும் இருந்தது. பாருண்டா ஒரு ஆற்றின் கரையில் உள்ள ஒரு மரத்தில் வாழ்ந்தது.

ஒரு நாள், உணவு தேடி அங்குமிங்கும் பறந்து கொண்டிருந்தது. ஒரு வீட்டின் மேலே பறந்தபோது, பாருண்டா ஒரு பழத்தை பார்த்தது. "அது சுவையாக இருக்கும்!" என்று அதன் இடது தலை கூறியது.



பாருண்டா பழத்தின் அருகில் சென்றது. "உறுதியாக கூறுகிறேன், இது சொர்க்கத்தில் இருந்து வந்த ஒரு பழம்" என்று இடது தலை சொன்னது. "ஹம்ம், இது மிகவும் இனிமையான வாசனை உடையது!" என்று வலது தலை கூறியது.

இப்போது, இடது தலை அதன் மூக்கால் பழத்தை மெதுவாகத் தொட்டது. இதைப் பார்த்த வலது தலை, "அன்பே, நானும் பழத்தைச் சுவைக்க வேண்டும்!" என்று கூறியது.



"ஹா! ஹா!" இடது தலை சிரித்தது. "நாம் இருவரும் ஒரே வயிற்றைப் பகிர்ந்து கொள்கிறோம் அல்லவா? நான் பழம் சாப்பிடுவதும் நீ சாப்பிடுவதும் வித்தியாசமில்லை."

அப்படிச் சொல்லி, இடது தலை சுவையான பழத்தை விழுங்கியது.



ஐதகா கதைகள்:

## பாருண்டாவும் பழமும்

ஆதித்தியன்

"மேலும்," இடது தலை கூறியது, "நான் முதலில் பழத்தைப் பார்த்தேன், எனவே அதை என் திருப்திக்கு சாப்பிடுவது என் உரிமை." இடது தலையின் சுயநலத்தால் வலது தலை சோகம் அடைந்தது, ஆனால் அது அமைதியாக இருந்தது.



சில நாட்களுக்குப் பிறகு, வலது தலை சில காட்டுப் பழங்களைக் கண்டு அவற்றை உண்ண விரும்பியது. "இல்லை!" இடது தலை கத்தியது. "அந்தப் பழங்கள் விஷம்!" என்று கூறியது.

"அவை இருக்கட்டும்" வலது தலை மறுத்தது. "நான் அவற்றை சாப்பிட விரும்புகிறேன்!" என்று கூறியது. "நீ அப்படி செய்தால், நாம் இருவரும் இறந்துவிடுவோம், நமக்கு ஒரே ஒரு வயிறு உள்ளது," என்று இடது தலை கூறியது.



ஆனால், இடது தலையின் எச்சரிக்கைக்கு வலது தலை செவிசாய்க்கவில்லை. விஷப் பழத்தை உண்ட உடனே பாருண்டா இறந்து போனது. இரு தலைகளின் வாக்குவாதத்தால், பறவை உயிர் இழந்தது.



ஸ்ரீ துர்க்கை:

## ஸ்ரீ துர்க்கை அம்மனுக்கு எலுமிச்சை விளக்கு

ஆதித்தியன்

விரதமிருந்து ராகு கால பூஜையில் எலுமிச்சை விளக்கேற்றுவது பற்றி புராணங்கள் எதுவும் குறிப்பிடவில்லை என்றாலும், காலம் காலமாக இந்த வழக்கம் இருந்து வருகிறது.

ராகுகால துர்க்கை விரத பூஜையை தொடர்ந்து ஒன்பது வாரங்கள் செய்வது அவசியம். அப்போது எலுமிச்சைப் பழத்தை நறுக்கி பிழிந்து அதன் முடியைத் திருப்பி, எண்ணெய் அல்லது நெய் ஊற்றி விளக்கேற்றி அம்மன் முன் வைத்து வணங்குவார்கள்.

ராகு கால நேரம் தொடங்கிய பிறகே எலுமிச்சைப் பழத்தை நறுக்க வேண்டும். அதற்கு முன்பே நறுக்கி வைத்தல் கூடாது. எலுமிச்சை தேவ கனி என்பதால், அதனை நறுக்கும்போது தோஷங்கள் ஏற்படும்.

எனவே பழத்தை நறுக்கும்போது 'ஐம்' என்ற சரஸ்வதியின் பீஜ மந்திரத்தைச் சொல்ல வேண்டும். பழத்தைப் பிழிந்து விட்டு முடியை வெளிப்பக்கமாகத் திருப்பும் போது மகாலட்சுமிக்கு உரிய 'க்ரீம்' என்ற மந்திரத்தை உச்சரிப்பது அவசியம்.





ஸ்ரீ துர்க்கை:

# ஸ்ரீ துர்க்கை அம்மனுக்கு எலுமிச்சை விளக்கு

 ஆதித்தியன்

தூய்மையான புதிய பஞ்சு திரியை எலுமிச்சை மூடியில் போட்டு, நல்லெண்ணெய் அல்லது நெய்யை ஊற்றும்போது 'க்லீம்' என்ற தேவியின் மந்திரத்தைக் கூற வேண்டும். எலுமிச்சை விளக்கை ஏற்றும்போது 'சாமுண்டாயை விச்சே' என்று சொல்லி தீபம் ஏற்ற வேண்டும்.

இந்தச் சொல்லுக்கு முப்பெரும் தேவியரான அம்பிகை, லட்சுமி, சரஸ்வதி ஆகியோரின் அருளை ஒருசேரத் தரும் சண்டிகா தேவியே அருள்க என்று பொருள். ராகு காலத்தில் செய்யப்படும் பூஜைகளில் முக்கியமானது துர்க்கை பூஜை இதில் மிகவும் விசேடமாகக் கருதப்படுவது செவ்வாய்க்கிழமை ராகு காலத்தில் செய்யப்படும் பூஜை. இதற்குரிய தெய்வம் 'மங்கல சண்டிகா'.

தீராத நோய்கள் தீர ஞாயிறு மாலை ராகு காலத்திலும், குடும்ப பிரச்சினைகள் தீர செவ்வாய் ராகு காலத்திலும், குடும்பம் மட்டும் தனிப்பட்ட வேண்டுதலுக்கு வெள்ளிக்கிழமை ராகு காலத்திலும், துர்க்கை அம்மனுக்கு எலுமிச்சை விளக்கு-2 தீபம் அம்மனை நோக்கியவாறு ஏற்றி மனமுருகி வழிபட வேண்டும். அப்போது 'மங்கல சண்டிகா ஸ்தோத்திரம்' என்னும் பாடலைப் படிப்பார்கள்.

மங்களங்கள் பலவற்றை அள்ளித்தரும் மங்கள சண்டிகா தேவியை போற்றும் ஸ்தோத்திரம் இது. இந்த ஸ்லோகத்தை தினமும் சொல்லி வழிபாடு செய்து வந்தால் வாழ்வில் வளம் பெறலாம்.

மங்கள சண்டிகா ஸ்தோத்திரம்:

ரட்ச ரட்ச ஜகன்மாதா: தேவி மங்கள சண்டிகே  
ஹாரிகே விபதாம் ராசே ஹர்ஷ மங்கள காரிகே  
ஹர்ஷ மங்கள தட்ச ஹர்ஷ மங்கள தாயிகே  
சுபே மங்கள தசேக்ஷ சுபே மங்கள சண்டிகே  
மங்களே மங்களாஹேச ஸர்வ மங்கள மங்களே  
ஸதாம் மங்களதே தேவி ஸர்வேஷாம் மங்களாலயே  
பூஜ்யே மங்கள வாரேச மங்களா பீஷ்ட தேவதே  
பூஜ்யே மங்கள பூபஸ்ய மனுவம்சஸ்ய ஸந்தகம்  
மங்களா திஷ்டாத்ரு தேவி மங்களானாம் சு மங்களே  
ஸம்ஸார மங்களாதாரே மோக்ஷ மங்கள தாயினி  
ஸாரேச மங்களாதாரே பாரேச ஸர்வ கர்மணாம்  
ப்ரதி மங்கள வாரேச பூஜ்யே மங்கள ஸுகப்ரதே

மங்களங்கள் பலவற்றை அள்ளித்தரும் மங்கள சண்டிகா தேவியை போற்றும் ஸ்தோத்திரம் இது. செவ்வாய்கிழமைகள் பொதுவாக தேவி வழிபாட்டிற்குரிய சிறந்த தினமாகும். ஒவ்வொரு செவ்வாய்கிழமைகளிலும் காலையில் எழுந்து குளித்து முடித்ததும், பூஜையறையில் அம்பாள் படத்திற்கு முன்பு தீபமேற்றி, மலர்களை சமர்ப்பித்து, ஏதேனும் பழத்தை நைவேத்தியமாக வைத்து இந்த ஸ்தோத்திரத்தை



ஸ்ரீ துர்க்கை:

# ஸ்ரீ துர்க்கை அம்மனுக்கு எலுமிச்சை விளக்கு

ஆதித்தியன்

உளமார படிப்பதால் குழந்தை பேறில்லாதவர்களுக்கு குழந்தை பாக்கியம் உண்டாகும். வீட்டில் எப்போதும் மங்களங்கள் நிறைந்திருக்கும். சகல சம்பத்துகளும் பெருகிக்கொண்டே செல்லும்.

இந்த உலகத்தைக் காத்து அருள்கின்ற தாயே,  
ஆபத்துகள் வராமல் காத்து நிற்பவளே,  
ஆபத்துக்கள் வந்துவிட்டாலும் அகற்றுபவளே,  
மங்கள தினமான செவ்வாய்க்கிழமை தோறும் வணங்கத் தக்க மங்கள உருவானவளே,  
இந்த உலகின் மங்களத்திற்கு மூலகாரணமாய் விளங்குபவளே,  
எல்லா நிலைகளிலும் மங்களத்தைத் தருபவளே,  
புண்ணியம், பாவம் ஆகியவற்றைக் கடந்து நிற்பவளே,  
ஒவ்வொரு மங்கள வாரத்திலும் எனக்கு எல்லாவிதமான மங்களத்தையும் அளித்துக்  
காத்து அருள்வாயாக;  
என்பதே இந்த ஸ்தோத்திரத்தின் பொதுவான பொருளாகும்.





ஆன்மீகம்:

## குகப் படலம்

சாந்தா

உன்னுடன் ஐவரானோம்

என்றே ராமனும்..

இனி உன் பணியது சிறப்பா'குக'

உன் எண்ணங்கள் விரிவா'குக'

உன் குலமது செழிப்பா'குக'

எங்கள் ஆசிகள் அது உனக்கே என்றும் உரித்தா'குக'

உன் பக்தியது இவ்வுலகில் ஓர் எடுத்துக்காட்டா'குக'

இனி உலகில் நட்பிற்கு நீயே சான்றா'குக'

இனி என்னை துதிப்போர் உன்னையும் போற்றுவாரா'குக'

இனி என்றும் உன் வாழ்வது இனிப்பா'குக'

என்றே வாழ்த்தி

குகப் பெருமானை தன்னோடு இணைத்தே குகனாழ்வாராகினா'ராம்'

அந்த ராமனும்

குகப் படலம்..

அரிய , தாம் உவப்ப, உள்ளத்து அன்பினால் அமைந்த காதல்

தெரிதரக் கொணர்ந்த என்றால், அமிழ்தினும் சீர்த்த அன்றே?

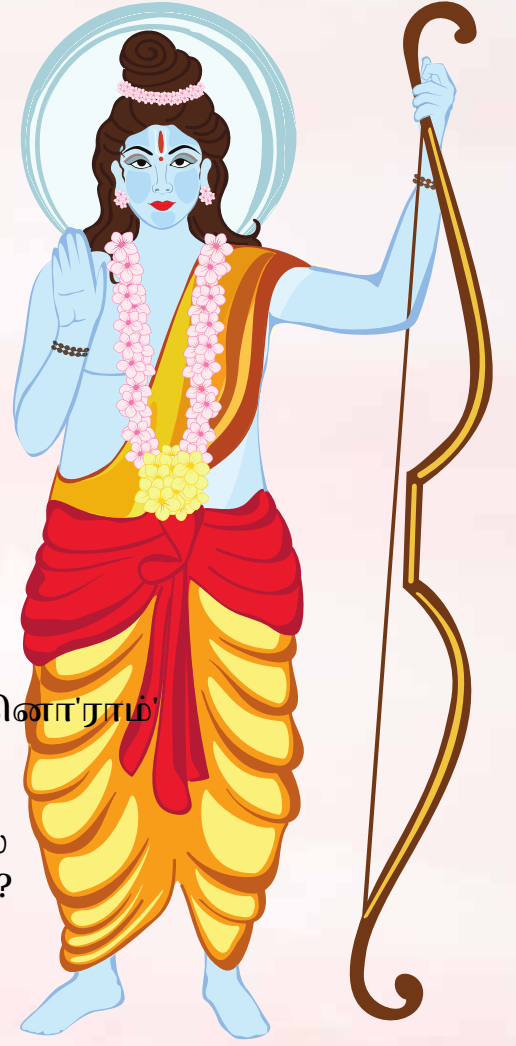
பரிவினன் தமிழிய என்னின் பவித்ரம்

எம்மனோர்க்கும்

உரியன ; இனிதின் நாமும் உண்டெனம் அன்றோ?

என்றான் ராமனும்..

ராம் ராம் ராம் ராம்

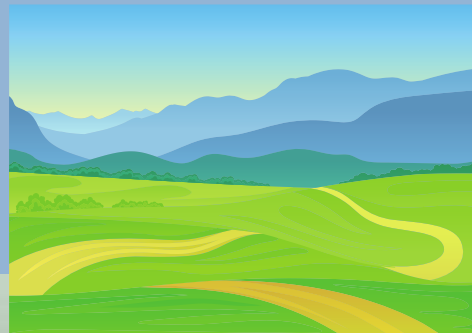




Incredible India:

## Gidara Bugyal Meadow

 Srinivasan



Gidara Bugyal is an ancient, pristine meadow that is known in the trekking circles. It is one of the largest high altitude meadows you will set foot on. It is larger than its twin Dayara Bugyal. Possibly larger than the twin meadows of Ali and Bedni Bugyal as well. It takes at least two days to traverse!



























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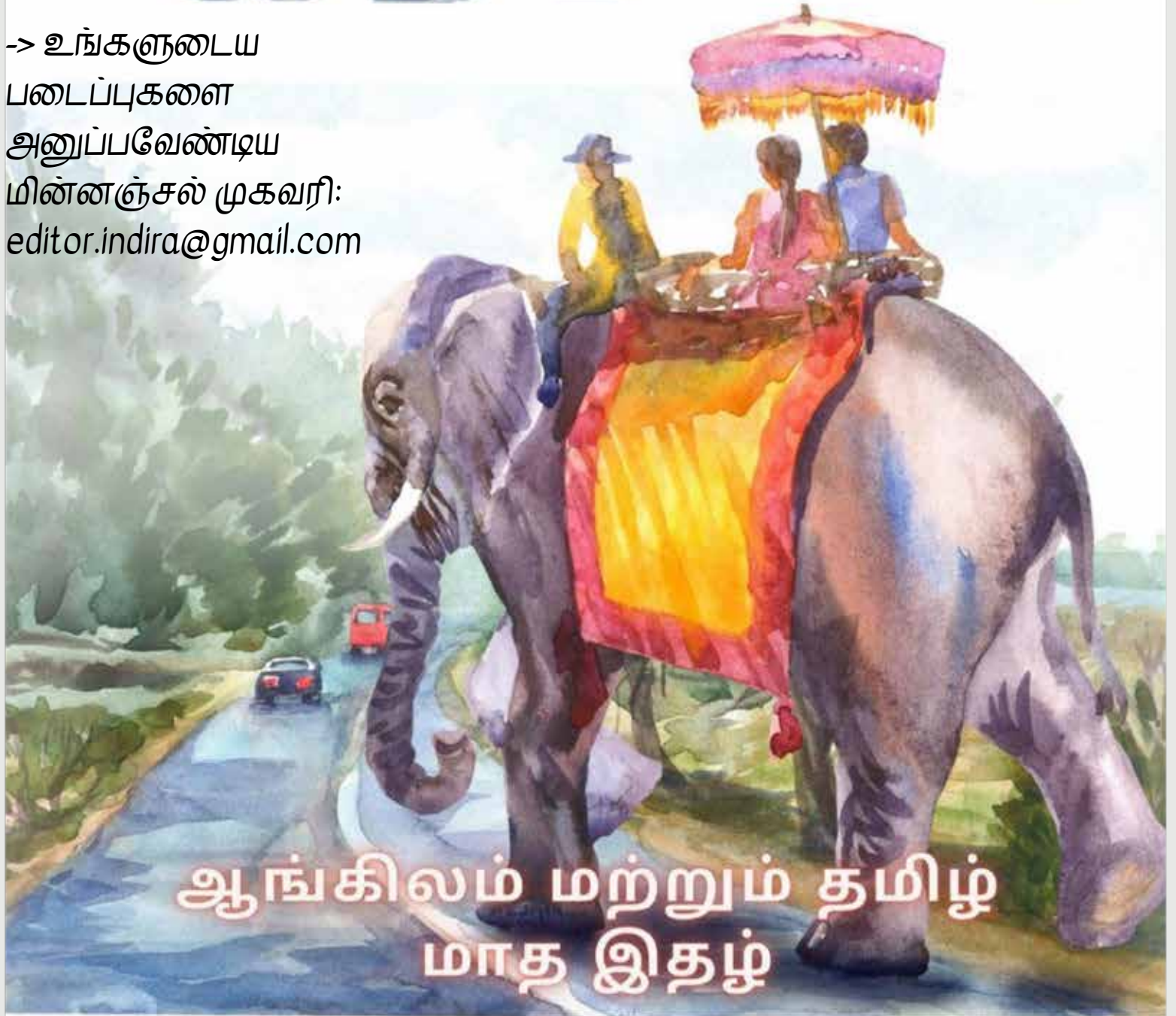
M G Road Vijayawda AP

Owned, Published & Printed by INDIRA SRIVATSA,  
Printed at SRI AATHI LAKSHMI GRAPHICS,  
14/33, Sivan Koil Cross Street, Kodambakkam, Chennai - 600024 &  
Published from E 002, Premier Grihalakshmi Apartments,  
Elango Nagar South, Virugambakkam, Chennai - 600092.  
EDITOR: INDIRA SRIVATSA



# ஏ டீ இஸ்ட் இந்தியா

-> உங்களுடைய  
படைப்புகளை  
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மின்னஞ்சல் முகவரி:  
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